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Mr. Merriam's original notes are copious, and show that he has bestowed much thought on the ethics and aesthetics of Homer under the strong impulse of conservative convictions. The style is too diffuse and rhetorical, and there is scarcely a page that would not gain by severe compression. The word for word translations are too numerous, and at best are rather quaint than happy. As a sympathetic editor, which is the highest praise known to modern criticism, Mr. Merriam is often a victim to the sin of over-interpretation, and puts more into moods and tenses than moods and tenses will well bear. But the book is the result of much honest work, shows a long and loving acquaintance with the subject, and in these days of slight and perfunctory adaptations of foreign results, is not to be dismissed without a hearty appreciation of the zeal and diligence which make Mr. Merriam's Phaeacians an exceptional production.

B. L. G.

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The Historical Poetry of the Ancient Hebrews, translated and critically examined by MICHAEL HEILPRIN. Vols. I, II. New York: D. Appleton & Co.

The object in making a special collection and examination of the historical poetry of a people may be a literary one, to expound the poets and inquire into their mode of using history; or a scientific-historical one, to glean from them additions to our historical knowledge, facts not mentioned in the historical writings proper, and especially the tone and coloring of the poet's own time. Sometimes the historical references are plain, as occasionally in Aeschylus; but where the poetry is relatively early and full of legend, the attempt to extract the historical kernel is a difficult one, as in Buddhist religious romances, and in the later recensions of the Lay of the Nibelungen. In the old Israelitish literature we might suppose that this historical element in the poetry would be of special value, from the peculiar way in which the historical books are written. Such of this class as we now have were not only produced some time after the events described in them, but had their origin in the desire, not so much to give a literally exact picture of the times treated, as to make them teach a religious lesson; and this paraenetic motive, together with the absence of scientific-historical feeling, led the writers to omit much matter that seemed to them irrelevant to their object, and to give to former times the coloring of their own. With the poets and prophets it was different; their object was more frequently either simply to chronicle facts or traditions, or to draw from them some general ethical lesson. If, then, there should exist any very early poetry, it might contain important historical statements and allusions not found elsewhere; or, if it were not more ancient than the trustworthy sources of the historical books, it might mention facts that they omit, especially features of the social life and popular modes of thought and traditions, and might yield valuable historical results to a critical examination such as Mr. Heilprin proposes to make in the work above-mentioned, of which the first two volumes have appeared.

Mr. Heilprin's special aim seems to be the historical one, as we judge from the fact that he treats his material by periods, collecting and examining together, for example, all the poetry that relates to the exodus, then all that makes mention of David, and so of succeeding periods. This plan, however, has little or no historical advantage for the time preceding Samuel, for, according to the

author's view, the poetical pieces referring to this early time were all written much later, and really give the history of their own time; thus, when we come to the Jacob-blessing, Gen. xlix, we find that we are studying not the patriarchal period, but the reign of Jeroboam I; and the Balaam-prophecy, Numb. xxiv, xxv, enlightens us in respect to the Assyrian period or a later one, but tells nothing of the Amorite conquest of Moses. From the historical point of view it would be better to put each poem in the historical place in which it belongs, when this is possible. On the other hand, some advantage is gained by contrasting the state of things described in the poetical piece with what may be gathered from other sources to have been the real social and political situation; and further, the difficulty of assigning precise dates may be a reason for adopting in the early pieces the order in which they occur in the Old Testament rather than attempting to weave them into the history in their proper places. The first volume ends with a discussion of David's claims to the authorship of psalms; the second begins with pieces relating to David and Solomon and ends with Hosea, being almost entirely taken up with the examination of a portion of Micah, Isa. xv, xvi, Amos and Hosea. The connecting history between the various pieces is given in tolerably full outline, there is a new translation of the text with footnotes, and longer notes are placed at the end of the volume.

The author's critical standpoint and method is in general that of the Dutch school, though in some cases he agrees with writers who go beyond Kuenen in lowering dates and recognizing petty political motives in the composition of historical and historical-poetical pieces; with Bernstein's theory of the genesis of the patriarchal history, for example, which is that the legends of Abraham, Isaac and Jacob grew up around the three holy places, Hebron, Beersheba and Bethel respectively; Isaac, the oldest, the patriarch of Simeon, having been early almost entirely merged into Abraham, the hero of the powerful tribe of Judah, while Jacob remained connected with Ephraim; that the writers of each of the two great sections of the country in the early monarchy praised their own and vilified the ancestor of the other; and that, finally, as a national feeling grew up, these various bright and dark pictures were harmonized into the present history. Genesis xxxviii Bernstein regards as a venomous Ephraimite veiled satire on the scandals in the family of David narrated in II Sam. xi ff; Judah is David himself; his wife, the daughter of the Canaanite Shua, that is Bathshua, is Bathsheba (called Bath-shua in I Chr. iii 5); two of his sons die for their wickedness, as two of David's died (Er is by transposition Ra="wicked," and Onan is Amnon); Shela is Shelomo (Solomon), and the daughter-in-law Tamar is David's unfortunate daughter. This theory is wrought out by its author with great ingenuity, but there are, as Mr. Heilprin remarks, difficulties in it. We should hardly expect at that time (during or soon after the reign of Jeroboam I) so elaborately worked up a fiction, or such ingenuity in veiling names and occurrences, and we should expect, if the attempt at satire were made, more point in the allusions; we should suppose, for example, that Bathsheba would not go unscathed (whereas the Bathshua of Genesis seems to be a very respectable person), that Solomon (a special enemy of Jeroboam) would be more sharply dealt with, and that there would be some more obvious allusion to Absalom. And why go to the trouble of making this rather obscure fiction when the whole history of David's household must have been known at that time? That it was

known is clear from the book of Samuel. A still more serious objection to Bernstein's theory is that this elaborate hitting and counter-hitting is not in accordance with what we find to be the mode of growth of legends among the Israelites and elsewhere. These stories of the forefathers no doubt grew up in different localities, and sometimes contradict one another; but, though we may not be able in all cases to give a satisfactory account of their origin, it seems more reasonable to suppose that they were natural products of popular tradition than that they were elaborately concocted defamatory fictions. Mr. Heilprin adopts this latter explanation of the Jacob-blessing, Gen. xlix, which he regards, with Bernstein, as a Jeroboamic production written for the purpose of extolling Ephraim and justifying the defection of the Ten Tribes, and which therefore heaps abuse on the southern tribes and Reuben, which probably claimed precedence over Joseph; and the stories in Genesis of the wickedness of Reuben, Simeon and Levi are then to be regarded as fictions invented about the same time by the same persons. But what, then, of the praise so cordially bestowed on Judah? Bernstein's explanation that this could not be well avoided, seeing that Judah was in fact at that time a well-established kingdom, is hardly satisfactory; surely that need not have prevented the ingenious author's inventing some sharp defamation—which, however, we do not find, for we cannot hold, with Heilprin, that the "eyes red with wine" is introduced as a censure; yet we should not, on critical grounds, object to Bernstein's transference of a part of Judah's blessing to Joseph, if he thereby obtained a satisfactory result. We can as little accept the explanation of the "until he come to Shiloh," which sees in it a reference to the gathering at Shechem (supposed to be practically the same as Shiloh), where, in the person of Rehoboam, the Judah-dynasty lost the control of the northern tribes, and which supposes an allusion to the prophet Ahijah the Shilonite's meeting with Rehoboam; for, to give no other reason, the writer of the blessing knew that, in spite of the defection, Judah still retained the sceptre. This poem may be an Ephraimitic production, but its utterances on the several tribes are rather attempts to characterize them according to their then existing condition, and to explain this condition by the old legends, than to invent laudatory and defamatory legends in the interests of the new government of Jeroboam.

While in this case our author seems to have gone beyond just critical limits, elsewhere his critical remarks are better supported, as in his treatment of the Song of Miriam, Gen. xv, the Balaam-prophecies, Numb. xxiv, xxv, the Moses-blessing, Dt. xxxiii, and the Song of Songs. The difficulty that he finds in referring the Song of Deborah, Numb. v, to the period of the Judges may be in great measure removed by supposing its present form to be a later recension of an early poem; this would account for the poetical finish and Aramaisms, while it would give due weight to the natural lyric *abandon* and the wild, half-savage exultation over fallen enemies and concentrated bitterness against lukewarm friends, which breathes the very spirit of the fierce times of the early Judges.

In Vol. II, p. 23 ff, he has attempted to put together from Micah the prophecies of the Micaiah of I Kings xxii, supposed to have been adopted by the later prophet; but this is hardly more than a critical *jeu d'esprit*. So on p. 134 of the same volume the grounds for finding in Hosea numerous allusions to Eli's family do not seem to be convincing. In general, however, Mr. Heilprin's

dealing with critical questions is careful and, as it appears to us, sound. A valuable feature of this part of his work is the fullness with which he gives the views of modern critics, Ewald, Bernstein, Seinecke, Kuenen, Hitzig, Fürst, Grätz and others, always, however, maintaining the position of an independent inquirer; see, for example, his note, II 165, on Grätz's citation of Greek words in the Song of Songs. It must be added also, that, with all his critical freeness and what we must regard as his occasional transgression of critical bounds, he deals reverently with the religious thought of the Old Testament; his remarks on the lofty monotheism of Amos, II 109 ff, are as earnest and vigorous as they are just.

The grammatical and exegetical work of our author is always well considered; he has diligently used the latest books on the subjects treated, and also states some noteworthy views which he has got from unpublished and oral sources. At the outset, in remarking on the Song of Lamech, he ventures on the perilous ground of comparative mythology by bringing together Tubal-Cair and Vulcan, Yabal and Apollo, Naamah and Venus, an identification that has found favor with other writers, but seems to have no ground to rest on. The resemblance of the words amounts to nothing when we consider that we are ignorant of the origin and history of the names in Genesis, as well as the Vulcan and Apollo—for through what changes from their original forms may they not have passed?—and the points of agreement between the characters are of too general a nature and too common among ancient peoples to constitute an argument for identity. The same thing must be said of the supposed connection between Europa and Heb. *ereb*, "evening"; nor does there seem to be any probability in the opinion that Caphtor is Heb. *kephthor*, "the shore of the bull" (a compound not in keeping with Semitic usage), II 194, 196.

Among the grammatical points to which we must take exception are the following: In the first volume, p. 40, "dishonoring him who rested on my couch" is a possible rendering, but forced; 41, the translation "kindness" is contrary to the parallelism and the connection—the "self-will" of the Eng. Auth. Version is better, the word *raʿon* here meaning "arbitrary and unscrupulous carrying out of one's designs," as in Dan. viii 4; 63, "mortified," instead of "angered," is an inappropriate expression; 83, the connection favors "enchantment against" instead of "in," comp. Numb. xxiii 8; 144, "battle-brook," instead of "ancient brook," is hardly philologically supported; 230, the explanation of *sh'nayim*, "two," as = *asht' nayim*, "two ones," the dual of *ashtin*, "one," is impossible—the letters Ayin and *t* are fatal to such a derivation, and in the feminine *sh'tayim* the *t* is the feminine sign; but the meaning "two sevens" for *shibathayim*, Gen. iv 24, is probably correct; 235, nothing is gained by rendering *yik'hah* "wrinkles" instead of "obedience," Prov. xxx 17, and there cannot be said to be any philological authority for the former. In the second volume, p. 84, the translation "it [death] is not to be mentioned [I adjure you] by Jehovah's name" is grammatically improbable; 136, Hos. iv 13, the rendering "they love O give" is too difficult to be acceptable, in spite of the reduplicated form in Hos. viii 13, or rather this latter favors reading *ahabhabu* as one word = "they love"; 139, "grand king" for *melek yareb* seems to have nothing in its favor; 149, Hos. ix 2-6, the verbs should be future rather than present; 154, "sons of Alvah" instead of "sons of iniquity" is improbable. On the other

hand, I 146, the rendering "vulture-ornament" instead of "maiden," communicated to the author by Rappoport, is ingenious—the connection requires some such sense, though whether this one it is hard to say. II 201, the interpretation of *aluḥah*, Prov. xxx 15, as the name of the author of the proverb, instead of 'horse-leech,' seems probable, though the other changes in the translation do not especially commend themselves; Mr. Heilprin states that he got this interpretation of *aluḥah* from his father, who, we judge, was a man of learning and scholarly ability.

Having noted these few points in which we think our author to be in error, we are glad to be able to say that his two volumes are full of good material, which he has collected with industry and used with judgment; we welcome this critical study of Old Testament literature, and trust that Mr. Heilprin will continue his work. We may add that his English style is excellent, and that the mechanical execution of the books is admirable.

C. H. Toy.

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A Complete Concordance to the Odyssey and Hymns of Homer, to which is added a Concordance to the Parallel Passages in the Iliad, Odyssey and Hymns. By HENRY DUNBAR, M. D. Oxford: Clarendon Press. New York: Macmillan & Co. Baltimore: Cushings & Bailey. (\$5.25.)

This is one of those works of 'long breath' in which Scotch tenacity holds its own against German perseverance. The task, as conceived by Dr. Dunbar, is almost purely mechanical; the verbs are cited by the initial letter of the form and not by that of the stem; for *ἐπέλασσε* we must look under E and not under II, and so far the difficulty of using the book for purposes of research is enhanced; particles are excluded; even the prepositions are not registered; and the availability of the book is rather on the literary than on the strictly scientific side of philology. The accuracy I have not been able to submit to any series of searching tests, but, so far as I can judge, the concordance will answer every reasonable demand for ready reference. In the preface the author, who has deserved so well of the lovers of Homer, excuses himself for 'whatever omissions or misplaced accents, breathings, or iotas subscript may be met with,' by the statement that 'the writing of one thousand five hundred and sixty pages or above sixty-two thousand four hundred lines of closely written Greek MS. has somewhat weakened and impaired his eyesight.' Certainly this would disarm the harshest critic, and give every one additional occasion to rejoice that Mr. Gladstone has bestowed some substantial recognition of this great service on the much-enduring hero of Boscobel. At the same time, in view of the notorious difficulty of getting Greek correctly printed, the most natural plan would have been to cut up the requisite number of texts, and to have made the work not so much a matter of eyesight as of scissors and paste. Twelve copies of the Odyssey would have sufficed for the purpose, allowing as many as six concordance words to the line; but perhaps the compiler felt a reverence toward the outside of the divine poem such as all theological students do not show toward the printed Bible, and there is a loving persistency about the work which would otherwise have been lost.

B. L. G.